

An Impartial
REVIEW
OF
Robert Barclay's pretended
APOLOGY
For the Principles of the
QUAKERS.

By WILLIAM NOTCUTT.

*Believe not every Spirit, but try the Spirits,
whether they be of God; because many false Pro-
phets are gone out into the World. 1 John 4. 1.*

*To the Law and to the Testimony, if they Speak
not according to this Word, it is because there is
no Light in them. Isa. 8. 20.*

*If the Light that is in thee be Darkness, how
great is that Darkness. Mat. 6. 23.*

I P S W L C H:

Printed and Sold by J. BARNARD, in the
Butter-Market. M.D.CC.XXII.

(Price Six-pence.)

THE VETERAN

OF THE

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To the Young People In-
habiting the Town of

I P S W I C H;

Especially such who of late have been
Companions of Thomas Dewy.

Respected Friends,

I T is for your Sakes that I have
turned my Thoughts to such
Things as are contain'd in the
following Pages. I had much rather
have employ'd my Time in spying out
my own Faults, than those of other Peo-
ple. I did not prepare these Lines for
T. D. because I heard, that he threaten'd
to burn any thing of this Nature, that
should come to his Hands; and because I
thought of that Text, Pro. 26. 12. Seest
thou a Man wise in his own Con-
ceit, there is more hope of a Fool
than of him. Perhaps those, whose
Convert he is, may have little occasion to

boast of their Acquisition : If many are not mistaken in the Man, he may yet be a I born in their Side : If he had thought good to go off alone, I assure you, I had never meddled with him, nor with the Quakers Principles ; but as soon as I heard that he was enticing Young People to follow him, and some whom I had the Charge of, I thought it my Duty to let you see what a desperate Step he himself has taken ; and that you might weigh the Matter well, which is in Controversy between them and us ; that you may the better see which way the Balance turns ; and afterwards may have the more Peace and Satisfaction in your own Minds ; which some, that have made too much hast, may have exposed themselves to the want of — I pray God to give you the Spirit of Wisdom and Understanding ; and to carry out your Souls to affectionate Prayer, for the direction of God, that his Spirit may lead you into all Truth. The neglect of the Word of God and the duty of Prayer, is the ready way to Errour, I have been informed

form'd that T. D. had been sadly guilty in this matter, a little before the Change of his Profession; I pray God you may not follow him in that Sin. There is one Book, which he has lent to some young People, written by Robert Barclay; who has attempted to make the Principles of the Quakers look as agreeable to the Word of God as possibly he could; that by gilding his Pills, the unwary might the easier swallow them, without suspicion of the Cheat. — In his Title Page, and some other Places of his Book, he has asserted that he has vindicated, or made Apology for the Principles of the Quakers: But he has no where been so honest as to shew, wherein many others of their approv'd Writers have differ'd from himself. If he had said, "I am a Quaker, and the Doctrines in my Book I own, and will stand by; I pretend not to Vindicate, or make Apology for all that has been written by any Man or Men, that have gone before me, or that have written in my Time, by the Name of Quakers —." Then the World might have thought him an honest Man.

Man. But tho' it must be allow'd that he is one of the most subtil of their Writers, yet he seems to want Honesty and Sincerity; he never takes notice of any one Slip of his Brethren, not a Word of their Blasphemy against Christ and his Word; tho' he is very liberal in his Censures upon all Sects and Denominations but his own. — I have compared his Book with others of their approv'd Writings, that you may fairly Judge, whether he has dealt Sincerely, in Saying that he had made Apology for the Principles of the Quakers; or rather, whether he has not left them to themselves in those Things wherein they differ from him, and only attempted to Vindicate his own. I had read his Book thirty Years ago, but have now given it a Review, that I might have Things fresher upon my Mind, for your Service; and if I have not done him Justice, let his Friends tell the World of it. — That God may make this hasty attempt profitable to you, is and shall be the Prayer of

Your hearty Friend and Servant,

W. N.

C H A P. I.

The Occasion of the Name Quaker.

THE Name of *Quakers* was given to that People from their Trembling, which was more common at their first Rise, which was about Eighty Years ago, than it is now. — Some of the first of this Sect, were *James Naylor* and *George Fox*; The former out of the *West*, and the other from the *North Country*, but both rose up at the same Time. *James Naylor* gave out that *he was the very Christ*; and accordingly rode into *Bristol* as *Christ* did into *Jerusalem*, with many Disciples attending him; (two of which I knew) and crying, *Hosanna, blessed is he that cometh in the Name of the Lord*. Thus their Beginning was with Blasphemy. — One of his Disciples I have often been in Company with; he continued to be a *Quaker*, but did not like to be told of that mad Day's Work. At the same Time *George Fox* also gave out that *he was Christ*; and so they honoured him with several of the Titles of *Christ*: But as two of a Trade cannot agree, *James Naylor* called *George Fox* by the Name of *Devil*; and *George Fox* had no more Wit nor Manners than to call *James Naylor* so too. But to leave those two False-Christ's for the present, I return to the Thing before us, that is, to inquire into the Name *Quaker*.

One

One of the first Books that ever I had read of the *Quakers* Principles, was a Catechism, or Primer, which they taught their Children: The Child proposed the Questions, and the Master answered them: In that Book were such Questions as these; "Q. *What was the Rib that the Woman was made of?* Q. *What were the Briers and Thorns of Old Adam?*" Weighty Questions indeed! and much to Edification. But that which is more to our Purpose was this: "Q. *What is the Reason that the Faithful of the Age are called Quakers?*" Ans. *This is a Term of Reproach, given them by their Enemies, but without just occasion; for, if they would but read in their own Scripture, they would find that there were Quakers in the Primitive Times, as Moses, Heb. 12. 21. Hab. 3. 16. Dan. 10. 11.*" Being called away suddenly, I folded down a Leaf, just at that Answer. I had not been gone many Minutes, but I return'd to read on; and to my Surprise, I found written in the Margin these Verses by a Grammar Scholar.

*Quakers, to fetch their Pedigree, do rake
The Scriptures over, and make Moses quake;
Habakkuk quiver'd, so did Daniel too;
Thus their Religion can't be very new;
But if you read in James, there you may see,
Much older Quakers than the other three.*

James 2. 19.

I think the Author of the Primer was truly as great a Trifler as the Grammar Scholar; and tho' I was angry with him for defacing the Book, which my Neighbour lent me, yet

yet I thought it was but Childrens Play on both Sides.

Thomas Upsher, a Speaker, in my Neighbourhood, sharply reprov'd two Women that came before him trembling, and said to them, *Away with that Delusion*. Other *Quakers* have called this Trembling, *A holy Duty*. And have said, *That it was the Spirit of God working upon the Soul, to purge away Sin, that occasion'd this Commotion on their Bodies*. *Robert Barclay* has also said, p. 359. *That there is such a thing as the painful Travail, through differing Workings of the differing Seeds, like Esau and Jacob, that may shake the Body; and fill, not only one Person, but a whole Assembly with Groanings*. Impressions on the Mind may occasion Trembling in a single Body, as in the Case of *Belsazzar*; yet how the Spirit's work upon one Soul should occasion Groanings through the whole Assembly, is such a Mystery as I cannot account for; nor any one else, but such as have a measure of their Infatuation. *Samuel Fisher*, Speaking to Dr. *Owen* [but not in the Spirit of Meekness] *As for that holy Duty of Quaking, which such a Beast and blind Guide as thou art, speaks evil of* ——. *Rusticus ad Academ* p. 18. But if Quaking be an holy Duty, as he asserted, and an effect of the Spirits purging away their Sins, how comes it to pass that very few of them ever quake now? May we conclude, that they had, or have no Sins to be purged away? Or have they not the same Spirit, that the former *Quakers* had? We never read in our Bible that this was the common Way of God, in the Conversion of Sinners: There was no such thing when Three thousand were con-

verted, or when the Two thousand were added to them. Indeed we read of two Instances, *St. Paul* and the Jailor, who were brought in by the Power of God, out of the common Way; and the Circumstance of *their Trembling* does not come into the Case now in dispute, whether it is God's ordinary Way? What do the *Quakers* see or hear in their Conversion to Quakerism, that is like what *St. Paul* or the Jailor met with? But pray observe, that *St. Paul* could not be a *Quaker*, for he arose and was Baptized; besides he baptized others, and the Jailor and all his House too. And after this, he forbade *Women's Speaking* in the Church. And directed the Churches to *Observe the Ordinance* of the Lord's Supper.

C H A P. II.

Of the Holy Scriptures.

WE read in our Bible, 2 *Tim.* 3. 16. *That all Scripture is given by Inspiration of God; and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness: That the Man of God may be perfect, thoroughly furnished unto all good Works.* Now observe, that if those *Quakers*, who dare to assert, that they are Perfect, will not own the Scriptures to be a Rule of Faith, Worship and Conversation; yet surely such as are not arrived to the State of Perfection ought to take them for their Rule, because the design of God's giving out the Scriptures,

tures, by Inspiration, was, *that the Man of God may be Perfect.* Are you Men of God, or not? If you are, it is design'd to be a Rule to you, a means of Grace, and of growth in Grace. But to this, some of the Quakers have objected, 2. Pet. 1. 19. *We have also a more sure Word of Prophecy; whereunto you do well to take heed, as unto a Light that shineth in a dark Place, until the Day dawn, and the Day-Star arise in your Hearts.* They say, "Men may do well, to take heed to the written Word, until Light be given within them; for, say they, that's the Day-Star, that arises in their Hearts; but when they have the Light within, that's a more sure Word of Prophecy, to which ye do well to take heed." To this we Answer, The Word *until* is to be explain'd by other Texts of Scripture. Phil. 1. 6. *Being confident of this very thing, that he who hath begun a good Work in you, will perform it, until the Day of Jesus Christ.* Will God preserve his own Work of Grace in the Soul, until the Day of Christ; then we may be sure he will not forsake it at or after that Day; for then there will be no Tempter to molest them, nor Corruption to fasten his Temptation upon. So that the meaning of *until the Day of Christ* is, that God will preserve it for ever: In the same manner we are to understand the Text objected, *Until the Day dawn, and the Day-Star arise in your Hearts;* the meaning is, Let the Word of God be your Rule of Life, till the Light of saving Knowledge and Grace arise in your Hearts; and then we need not fear your leaving that Rule: For then the Laws of God are *written in the Heart*: Psal.

119. 93. *I will never forget thy Precepts : For with them thou hast quickened me.* Such Souls are the very Epistles of Christ. Who is most in Danger of leaving the Word of God, but the natural Man, before the Day-Star of Grace is risen in his Heart ? But if the Light of divine Grace be risen in the Soul, that's the Man that will make the Word of God his Rule of Faith, Worship and Practice : Such a one will say, as Christ is represented to Speak, Psal. 40. 8. *I delight to do thy Will, O my God, thy Law is within my Heart.* And in this very Sense many other Scriptures are to be understood. Psal. 110. 1. *Sit thou at my right Hand, till I make thine Enemies thy Footstool.* Will the Quakers argue from thence, that Jesus Christ must sit at the right Hand of God, no longer than till his Enemies are subdued ? That would be a great Mistake ; for Christ must sit there for ever. That Text is very much to our present Purpose. Again, Isa. 22. 14. *Your Iniquity shall not be purged from you till ye die.* That is, it shall never be purged from you. Again, Isa. 42. 3. *A bruised Reed shall be not break, and the smoking Flax shall be not quench, till he hath brought forth Judgment unto Truth.* Will the Quakers say, That Jesus Christ will do so after he has perfected his Work of Grace ? No, surely, the meaning is, that he will never do it. So in verse 4. it is said of Christ, *He shall not fail, nor be discouraged, till he hath set Judgment in the Earth.* But will Christ fail and be discouraged after he has set Judgment in the Earth ? No surely, for the meaning is, that he shall never fail, nor be discouraged. So much for that needless Objection.

Robert

Robert Barclay says, p. 83. *That the Scriptures were given by Inspiration of God.* And p. 67. *That the Scriptures are a secondary Rule to us.* Pray observe, that he never tells us, that any one of his Brethren was of another Mind; but that he had vindicated the Principles of the *Quakers*; as if none of his Friends had ever Spoken or Written any thing contrary to him; whereas he knew that some of them *had deny'd that the Bible was the Word of God.* George Fox Great Mystery, p. 240. Printed 1659. And some of them have said, *That the Writings of their Friends are not only equal to, but in some respects, to be preferred before the Scriptures.* Truth defended, p. 2. 104. 107. printed 1653. Some will allow that the Bible may be called the *Words* of God, but not the *Word* of God: For, say they, there is but *one Word* of God, and that is Christ. But are they affraid indeed, that we should dishonour the Essential Word of God? We fear they have a far worse Design; that is to bring Men off from the outward Word, as they call the Bible; and to make Men think, that they ought not to take the Scriptures for a Rule of Faith and Practice; and we are the more Jealous of them, because some of them have said, *That it is an human Invention to call the Scriptures the Word of God.* Great Myst. p. 246. 247. Now is it not plain that *George Fox*, who, by many of the *Quakers*, was honoured as an Apostle, and in many Things more than the Apostle *Paul*; could not Speak by the same Spirit that the Apostles did: For the Spirit of God calls the Bible *the Word*, and *the Word of God.* Isa. 2. 1. 55. 11. Jer. 7. 1. 25. 1. 44. 1. 45. 1. 46. 1. 50. 1. Luke 8. 11. 21. Acts 4. 31. 13. 7.

13. 7. 2 Cor. 2. 17. 2 Cor. 4. 2. and many other Places. Thus we see, that they, like the Sadducees, err, not knowing the Scriptures.

But to unfold this Mystery; the Quakers call their own Writings by the very same Name that they deny to the Scriptures, that is a *Word*; the *Word of the Lord*; the *Word of the great God*. Gr. Myst. p. 225. Robert Barclay has said, *That the Bible is a faithful History of Things*. This is a very crafty Description of it; can he commend nothing but the Historical Part of it? And to call it *faithful*, is no more than is really due to any true History. But he knew that other Quakers had said, *That it is dangerous for the People to read the Scriptures*. Fox and Hub. Truth defended. p. 101. What! dangerous to read a *faithful History*! Yet these very Men tell their Disciples, that they must read the Writings of their Friends. Gr. Myst. p. 225. *I charge you, in the Presence of the Lord God, to send this among all the Friends and Brethren, to be read in all Meetings, to you all, this is the Word of the Lord God*. Pray observe that these are the Men that will not allow that we should call the Bible the *Word of God*; and that say, it is dangerous for Men to read the Scriptures; yet they charge them all to read their Books. Some of them have said, "That it is really a groundless Reproach cast upon them, to say, that they slight the Scriptures." But, to answer them calmly and fairly, may we not learn their Opinion by their own Writings? And the very chief, and most approv'd of their Writers? How is it possible to know any Man's Opinion, if not by what he has publish'd to the World, and often repeated? But if

if Men write one thing and intend another, then let them prove themselves sincere if they can.

James Naylor said, *That it was the Devil that contended for the Scriptures being the Word of God*; Answ. to the Jews p. 22. And George Fox said, *The Scriptures are no Ground of Faith; Your Rule, Paper and Ink will come to Dust*, Gr. Myst. p. 302. And you may have two of their Witnesses joyn- ing together, in a like Expression, *That the Scrip- tures are no Standing Rule*. Fox and Hubbertborn's *Truth's Defence*, p. 101. — Rob. Barclay says, that they are a *Secondary Rule*. These Brethren of his say, *they are no Standing Rule*.

But now, let us soberly inquire why those *Quakers* call'd the Bible *Paper and Ink*? For were not the Writings of their own Friends *Paper and Ink too*? Why do they not give the same Term to their own Writings? Is not this a just Occasion for us to say that they have slighted the Scriptures? And I think it is no difficult Task to prove that the generality of them do so still.

One that I was well acquainted with, and who was born and brought up among the *Quakers*, 'till she was about 40 Years old, told me that one of their Speakers called the Bible *Rotten Scriptures*. It was occasion'd thus, as I had it from her own Mouth, " She was, while a *Quaker*,
" very Zealous in her Way; and labour'd where-
" ever she came, if possible, to bring all Men
" and Women to her Opinion; but at last met
" with a Man that was too much for her, in
" Argument, she being very uneasy that she was
" Silenced by a Professor, as she called him; went
" to a Speaker, and told him, I had a long Dis-
" course

" course with such a Man, upon such a Subject,
 " but he brought a Scripture to back what he
 " said, and then I could say no more: What
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 Scriptures, *Dust, Dung, and Serpents Meat*, News
 coming out of the *North*, p 14, 34.

Now let any one judge, whether *Robert Bar-*
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(17)

stances, under this Head, of the Spirit of the Quakers, we very justly draw this Inference, that they did not Speak by the Spirit of Christ; but from a Spirit of Delusion.

C H A P. III.

Of the Light Within.

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Now let any one judge, whether *Robert Barclay* has made Apology for these things; and whether he has done honestly, in pretending to vindicate the Principles of the *Quakers*, and has not taken one Word of Notice of it, tho’ he knew they had written such things. Others have said, “ That the Commands of the Bible to
 “ *Abraham, Joshua*, and others, concern those
 “ single Persons only, and not such as come after
 “ them, *Edw. Burroughs’s Works*, p. 47. What
 can be their meaning in this, but to render a
 great Part of the Scriptures Useless to us. Now
 let us see whether the Spirit of the Quakers
 does not contradict the Spirit of Christ, by which
 the Apostle *Paul* spake. The Apostle tells the
 People of God, that they may apply to them-
 selves the very Promises that were Spoken to
 the Fathers; an Instance of which he gives
 us, in a Promise which God made to *Joshua*.
Heb. 13. 6. Let your Conversation be without Co-
vetousness, and be content with such Things as ye
have: For he hath said, I will never leave thee
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C H A P. III.

Of the Light Within.

ROBERT Barclay tells us, " That the Light within is the same with the Seed, spoken of in the Parable of the Sower, *Matt.* 13. which is called the Word of the Kingdom; and which the Apostle calls the Word of Faith, *Rom.* 10. 8. and the ingrafted Word, *James* 1. 21." p. 166. Here you see plainly, that he makes the Light within, to be the same with the Gospel. Yet in the same Page, he saith, " That this Seed is in it self sufficient to Salvation." How! the Word sufficient of it self! Then, by his Doctrine, there is no room for, or need of the Spirit. Here he over-shot himself. — But when all is done, this Man intends it, not of the Gospel, but of the Light within; and so he explains himself, p. 167, 168. " This Saving Light is the Gospel; the Gospel is this inward Power and Life, which preacheth glad Tidings in the Hearts of Men." So that *Robert Barclay's* Gospel is the Light within, and not the outward Gospel, as he there calls it; thus he confounds the Instrument with the great efficient of Salvation.

vation. He also makes the Instrument and the Effects to be the same thing; this is great Confusion.

Again, as he makes the Light within to be his Gospel, so he makes it his Christ. p. 171. By his quoting those Words, and applying them to the Light within, *Heb. 4. 13. Neither is there any Creature that is not manifest in his Sight; but all things are naked and opened to the Eyes of him, with whom we have to do.* And again in the same Page, he saith, *That this Light within is given for a Leader and Commander of the People.* Thus he makes the Light within, to be all one as Christ; but that's a small thing with them; for we shall see afterward that they set it far above Christ. At other Times Robert Barclay makes their Light within, to be the same with the Spirit of God. p. 174. These are his Words, "Those that have the Gospel outwardly preached to them, are not saved, but by the Work of the Grace and Light in their Hearts." If he means that bare Notions of the Word will not save any Man, Whom does the Man fight against? Where can he find a Man that denies it? And yet he himself came the nearest to it, that ever I heard any Man, when he said, *That this Seed is in it self sufficient to Salvation.* And he had said also, that the Seed, which is in it self sufficient to Salvation, is the same which is called the Word of the Kingdom. Is not this a plain Contradiction? Did ever the Spirit of God do so? But pray observe, whatever is the Reason of it, Robert Barclay does not love to Speak of the Power of the Spirit of Christ, but of the Power of the Light within. And now I will give

give you his Definition of their Light within; and it is as confused, as it is long. p. 138.
 “ The Light within is an heavenly Principle,
 “ in which God, as Father, Son and Spirit
 “ dwells; and this is the Spiritual Body of Christ,
 “ which came down from Heaven, and upon
 “ which all the Saints do feed, and are there-
 “ by nourished unto eternal Life: This is what
 “ the Scripture calls the new Man, and Christ
 “ within: This is that Christ within, which
 “ we are heard, so much to speak of, and to
 “ preach him up, and exhorting People to be-
 “ lieve in the Light.” Now let us take this
 long and confused Definition, into several Parts.

I. He calls the Light within, *an heavenly Principle, Grace in the Heart, and the new Creature.* All which Expressions, seem to intend nothing else but *Grace in the Heart.* Now, pray observe, that *true Grace*, whether it be much or little, is but a *Creature*, and an *imperfect Creature*; *R. B.* confessed it to be so in himself, as shall be shewn under the Head of Perfection. But then why do he and his Friends so often call upon Men to believe in a *Creature*, in an *imperfect Creature*? What, must a Man believe in his own Grace? Or in a measure of Grace within himself? Is this their Gospel, and their preaching of the Gospel? *Robert Barclay* says it is. But the Spirit and Word of God calls all Men, not to believe in *themselves*, or in their own Grace, but in the *Lord Jesus Christ*.

II. *R. B.* confounds Grace received, and within us, with the fulness of Grace that is in Christ

the Fountain: For saith he, *This new Creature is what the Saints live upon, and are nourished by.* Behold what Gospel the Light within preaches! that Men live upon their own Stock of Grace, not upon Christ the Fountain: They live upon a measure they have received, and not upon the fulness of Christ.

III. Again, he calls Grace the *Spiritual Body* of Christ. We own that Believers are the Members of Christ's Spiritual Body, but Grace is not so.

IV. He confesses, *That when they call upon Men to believe in Christ, they mean the Light within.* And other Quakers have said the same. *W. Smith's Primmer, p. 36. They that preach Christ without, and bid Men believe in him, are false Ministers; but the true Ministers of Christ, are such as preach Christ within.* And others when they speak of Christ's being born, dying, and rising again, mean all within them. *Edw. Burr. Works, p. 149.*

From what has been said, describing the Light within; if it be Grace, if it be the *new Man*, or if it be the *Spirit*, and the *new Creature*; then we infer from their Principles, that every natural Man has the *Spirit of God*; for they hold that every one has the *Light within*, which they say is the same. And they bring *John 1. 9.* to prove it, *That was the true Light that lighteth every Man that cometh into the World.* Jesus Christ lightens every Man that comes into the World; some with the *Light of Nature*, others with *divine Revelation*, others with *Saving Light and Grace*; and

and all Men with the *Light of Conscience*. But that he lighteneth every Man with *Saving Grace*, cannot be gathered from that Scripture.

The Quakers have asserted, that *the Light within is God*; and attempt to prove it thus; *That the Light within is an immediate Effect of God*; and say they, *Such as the Cause is, such is the Effect*. By their Argument it will follow that the Sun, Moon and Stars are Gods too; for they are *the Effects* of God's Power and Wisdom. And then it will follow that Men may Worship them. No wonder that *Robert Barclay* calls upon Men to believe in the *Light within*, when he owns it to be God. Another weak Argument the Quakers bring, to prove that the *Light within is God*, is this, *If Men do not own the Light within to be God, they must deny the Omnipresence of God*. O! the Weakness, or Knavery of these Men! Thus they Dispute, "That
" because God himself is present every where,
" therefore every thing that God acts or works
" must also be present every where, as God
" is." Must we allow all to be *in the Creature* that are *Perfections of God himself*? O! what Shifts will corrupt Minds betake themselves to, rather than submit to the Truth. If this poor Man thought his Argument would prove his Assertion, then he was to be pitied; for his *Head* was weak; but if he thought that it would not prove it, then he was worthy to be contemned, for his *Heart* was naught. But to his own Master he standeth or falleth. And there we leave him and his Folly. Others have called the *Light within*, by the Name of the *Mighty Power of God, which liveth and reigneth in them*, *Josiah Cole's Epist. to Edw. Burroughs's Works*

Works in Folio. They also affirm, *That the Light within them is to be Worshipped, and that it is a damnable Heresy to deny it, Rob. West.* They have affirmed, *That the Light within is a more sure Guide than the Law of God. Geo. Fox, Great Myst.* *If the Light within thee bids a Man to do any thing contrary to the Law of God, he may do it: If it bids a Man to Steal, then he ought to Steal.* These Words were spoken on occasion of a *Quaker's* Stealing an Hour Glass out of the Church. *George Fox* vindicated the Fact, not as an Act of Stealing, but as the Man followed the Direction of the Light within; and said also, *If the Light within had bid him, he might also have Stolen the Communion-Plate from the Church.* By this we understand that they set the Light in them above the Law of God, which saith, *Thou shalt not Steal.* And I think we may safely say, that it could not be the Spirit of God that sent him upon such a silly Message, as to take away an Hour-Glass. Moreover we see that this Spirit of Delusion is a readier way to the Gallows than to Heaven; for while the poor deluded Soul is actually breaking the Laws of God, he apprehends himself to be in the way of his Duty. Yet after all they affirm, that their Light within is a sure Guide to Heaven. Thus they set their pretended Guide above the Law-Giver himself. Now judge whether *Robert Barclay* has dealt like an honest Man, in pretending to make Apology for the Principles of the *Quakers*, and yet has not taken the least Notice of any of these Things,

C H A P. IV.

Of the Holy Trinity.

ROBERT Barclay himself, seems to assert the Doctrine of the Trinity of Persons in the God-head, p. 138. and some other Places: But he Prevaricates so much, and Contradicts himself so often, that I cannot depend upon what he saith. In the fore-mention'd Place he Speaks of the Father, Son and Spirit; but he takes no Notice that some of his Brethren have differ'd, in their Writings, from himself; tho' he knew what many of them had both Spoken and Written. And yet he has the Face to tell the World, that he had vindicated the Principles of the Quakers. This is no sign of his Sincerity, or of the goodness of his Cause. He tells us, *That he came to Vindicate the Truth.* But Truth needs no Lyes. Other Quakers, in his Day, had written against the Doctrine of the Trinity, such of them too, as had more Honour among them than the Apostle Paul. George Fox, Great Myst. p. 141. saith, *The Father and the Son are not distinct Persons.* And that it may not be thought an Over-sight, he confirms it, p. 293. And again, *Saul's Err. to Damas.* p. 12. he saith, *There is no Distinction of Persons in the God head.* Thus you see that their Spirit cannot be the same that inspired holy Men to write the Scriptures; for the Spirit of
God

God cannot contradict himself. Now let us see what the Holy Spirit has Spoken in the Bible, concerning the Doctrine of the Trinity, *Gen. 1. 26. God said let us make Man in our own Image. v. 27. So God created Man in his own Image, in the Image of God created he him. Isa. 61. 1, 2. The Spirit of the Lord God is upon me.* There are all the three Persons, the Lord God, the Spirit, and Jesus Christ who Speaks. *Matt. 3. 16, 17. and Matt. 28. 19.* In both these Texts all the three Persons are mention'd. *John 15. 26. When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth.* There are all the three Persons. *2 Cor. 13. 13. The Grace of our Lord Jesus Christ, the Love of God, and the Communion of the Holy Ghost.* And *1 John 5. 7. There are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are One. i. e. These are three Persons, but one God.* Thus you hear what the Spirit of God hath said; now let us hear what the Spirit of the Quakers saith. *W. Penn, Sat. disrob'd, p. 8, 9, 10, 11, 12. saith, That Jesus Christ is not a Person in the God-head, but only a Principle; such as Meekness, Justice, or any other Moral Virtue.* And George Fox saith, *That the Spirit of God is not a distinct Person from the Father.* Great Myst. p. 246. Hereupon, some of them have said, that it was the Father that took our Nature, that Suffer'd and rose again, bringing *Isa. 9. 6.* for a Proof of their assertion, that the everlasting Father was the Child born. That Text sets forth the Eternity of the Son of God, but is no Proof that it was the Father who was the Child born, and the Son given; for then, the Father must give himself; where-
as

as the Text saith, that he gave his Son; and the Father did not *send himself*; nor can the Father be said to be his own Son. O how ridiculous is their Notion! And how contrary to the whole current of Scripture! Luke 1. 35. *That holy Thing that shall be born of thee, shall be called the Son of God.* John 1. 14. *And the Word was made Flesh and dwelt among us, and we beheld his Glory, the Glory as of the only begotten of the Father, full of Grace and Truth.* Rom. 8. 3. *God sending his own Son.*

William Penn deny'd the Doctrine of the Trinity. *Sand. Found.* p. 15. there he speaks with contempt of it, and saith, *Your imagined Trinity.* And in another Place he saith, *That to say, the Father, Son, and Spirit, were three Persons and but one God, is all one as if any should assert, that Peter, James and John, were but one Man.* Thus you see how the Spirit of the *Quakers* differs from the Spirit of God; and therefore must needs be a Spirit of Delusion. Would to God, our peaceable, honest Neighbours would calmly consider it. Judge again, whether *Robert Barclay* has sincerely vindicated the Principles of the *Quakers*, who, he knew, had deny'd the Doctrine of the Trinity. The more I read his Book, the more I see of his Dishonesty.

C H A P. V.

Of Jesus Christ.

ROBERT Barclay has asserted, " That Jesus
 " Christ is God, as well as the Father, and
 " whosoever believes in him shall be saved; and
 " that they do not equal themselves to Jesus Christ,
 " as some have reproached them." p. 27. and 138.
 So far he seems, at first sight, to speak well. He will
 have Men to *believe in Christ*; and we would
 have thank'd him for that Expression, if he had
 meant it, sincerely, of believing in Christ, at
 the right Hand of God; but he does but de-
 ceive his Reader, for he intends it only of *the*
Light within them. p. 180. for there he saith,
 " We are moved of the Lord to call all, to
 " invite all, to request all to turn to the Light
 " in them, and to believe in the Light in
 " them." p. 181. Is this Sincere dealing, to
 say that Men must believe in Christ, and yet
 mean no more than the Light within. But pray
 observe the great absurdity of his Doctrine;
 he saith, That all Men have the saving Light
 in them; that they have the Spirit of God;
 and a measure of the Spirit; and they have
 saving Grace in them. And after all, calls
 upon Men to believe, that they may be saved.
 Was it ever heard of before, that Men have
 the Spirit of God, and a measure of saving
 Grace, without Faith! Now let us turn a-
 gain, and see greater Abominations; what others
 of

of the *Quakers* have said of Jesus Christ. *The Light within is the true Christ, but the outward Christ is a false Christ.* Great Myst. p. 206. Again, *If there be any other Christ, than he that was crucified within, he is a false Christ.* O horrid Blasphemy! They make the Christ of God, who was crucify'd without the Gates of *Jerusalem*, to be a false Christ. Thus may Jesus Christ say to them, as he did to the Pharisees that blasphem'd him, *I honour my Father, but ye do dishonour me.* Some of them have said, *The Apostles indeed did preach the outward Christ; but they add, That the Apostles were but carnal in their Day.* No wonder that they speak contemptibly of the holy Apostles, when they are not ashamed or afraid to Blaspheme him, who is *God over all blessed for ever.* Others of their Writers have said, "That Christ had no Body; and that there never was such a Christ in the World, as was ever seen with carnal Eyes, or heard with carnal Ears." *Gordon's Reply.* p. 20. "And that Christ's Body was no more than a Cloak, or Veil, like the Bodies in which the Angels have appear'd in former Times, and threw them off again." *Ser. Apol.* p. 146. All this pretended Light of theirs, is directly contrary to the Scriptures. *Luke 24. 39.* There we learn that Jesus Christ had a true Body. *Behold my Hands and my Feet, that it is I my self; handle me and see; for a Spirit hath not Flesh and Bones, as ye see me have.* And *Heb. 2. 14.* For as much as the Children [of Abraham] were partakers of Flesh and Blood, he himself, likewise, took part of the same. i. e. Of the same Flesh and Blood, with those he came to save. Another of them saith, *That Jesus*
D 2 *Christ,*

Christ, in the Flesh, with all that he did and suffered was but a Figure. Higginson, p. 5. If this be true, then there is no Merit in the Death of Christ; and then We Christians, with the Apostle Paul, have little Reason to *Glory in his Death*, Rom. 8. 34. For we are of all Men most miserable. Higginson, p. 5. saith, *That Christ as Man dwells in them.* Then it will follow, that Jesus Christ cannot be in Heaven as Man; and also, that he must have as many Bodies, as there are *Quakers* upon the Earth. But we have reason to think after all, that by *Christ dwelling in them bodily*, they intend it of the *Light within*, which Robert Barclay calls a *Substance*. Whether this looks like honest and sincere dealing, I leave the Reader to Judge. Thus, tho' they pretend to preach Christ, yet they do not intend it of God's Christ, or the Scripture Christ, but only of the *Light in them.* Ser. Apol. p. 21. Therefore, Robert Barclay is plainly prov'd to be a Lyar; in that he has said, *We do not equal ourselves to Christ*; he has asserted it without Shame or Conscience: For he knew that some of his Friends had Spoken and Written these things. George Fox, *News coming out of the North*, p. 15. saith, *I am the Door that ever was, the same Christ, Yesterday, to Day, and for ever*; and that he was prophes'd of, but now is fulfilled; and he adds, *I am he that was before all Languages were.* This Blasphemy is gross enough, and to be abhor'd by all pious Souls. And yet we may turn again and see greater Abominations than these: As if it were not enough to put themselves in the Place of Christ, we may also see, that they have set themselves above Christ. They say, *What Christ did*

did, was but a Type of the Light within them; Christ without was but a Shadow, and we are the Substance. Others have called him, seemingly in Contempt, *The carnal Christ*; and tell us, *That they deny him*. Chr. Atkinson, *Sword drawn*. p. 5. and 43. Do they deny Christ? Then let them read their Doom, unless they repent; *1 Tim. 2. 12. If we deny him, he also will deny us. Luke 12. 9. He that denyeth me before Men, shall be deny'd before the Angels of God.* Another of the Quakers said, *The Devil was in thee, thou saist thou art saved by Christ without thee; and so hast recorded thy self to be a Reprobate.* Great Myst. p. 205.

How contrary is the Language of the Quaker's Spirit, to the Language of the Spirit of God! who tells us, *That Jesus Christ was sent to seek and to save lost Sinners. Matt. 18. 11.* And that *there is no Salvation in any other, Acts 4. 12.* If there is no other Name under Heaven that can save, surely the Light within must be excluded among all other pretended Saviours. In like manner, their Writers have trodden under foot, *the Blood of the Covenant*; and so have come near to the Sin, that shall never be forgiven. *Heb. 10. 29.* for they have said, "That the Sufferings of the People of God (the Quakers) in this Age, are greater Sufferings and more unjust, than in the Days of Christ, or of the Apostles; for what was done to Christ, or to the Apostles, was chiefly done by a Law; and in great Part by the due Execution of a Law." *Edw. Burr.* in his Works, p. 273. Pray observe, If Jesus Christ was crucify'd, by the due Execution of a Law; then he was a Sinner, and those that put him to Death

Death were clear from the Guilt of his Blood. Is this the Language of the Spirit of the Quakers? Behold, how contrary it is to the Voice of the Spirit of God! After the Apostle Peter had been richly anointed with the Spirit, he charges them with the Sin of Murder, in killing the Lord of Glory. Acts 2. 23. *Ye have taken and by wicked Hands have crucify'd and slain.* And then he exhorts them to Repent of that Sin, verse 38. Others of the Quakers have said, *That the Blood of Christ is not sufficient to cleanse the Soul from Sin.* Isaac Pennington Quest. p. 25. And I have read another, that said, *The Blood of Christ was no better than the Blood of a common Thief.* Behold the Blasphemy, and Judge impartially, whether the Quakers can be led by the Spirit of God; for he saith expressly, 1 John 1. 7. *The Blood of Jesus Christ, his Son, cleanseth us from all Sin.*

CH A P. VI.

Of Perfection.

ROBERT Barclay, in p. 243. tells us, "That
 "by Perfection we mean, not that which
 "may not admit of a daily growth, as a lit-
 "tle Gold is perfect, in its Kind, as well as
 "a great Mass; and as a Child hath a perfect
 "Body, as well as a Man, tho' it daily grows
 "more and more." Here's another Instance of
 his Dishonesty. Who denies this? And whom
 then

then does the Man fight against? Is this really all the Perfection that the *Quakers* have contended for? Have they really disputed for no other Perfection, than that which may admit of daily growth? *Robert Barclay* knew better. And herein he Prevaricates, both with God and Man. Who can credit such a Man in any other thing, that he shall affirm, when in this particular he has shewn who is his Father; even the *Father of Lies*. Will he tell a Lie for God? his own Cause must be bad if it needs it. Yet this is their Champion for the Truth, as he calls it. page 2. He tells us, "That others may, perhaps, speak more certainly of this State, as having arrived to it: For me I shall speak modestly, as acknowledging myself not to have arrived at it." p. 244. Observe again, how the Man contradicts himself: He said, but one Page before, "By Perfection we mean, that which is perfect in Kind, not in Degree; as a little Gold is perfect, tho' it be not so much as the Mass; or as a little Child is perfect, as to Parts, tho' it grows daily, more and more." And yet here he saith, *That he had not arrived at it*. Then, by his own Words, he has affirmed, that he had not so much as *Grace of the right Kind*; and that he was not a *true Child* of God. The Conclusion is very just and fair. But behold the Knavery of the Man! After he had affirmed that "We *Quakers* hold no Perfection, but such as may admit of Growth; as a little Child is perfect, tho' he grows daily." Yet, in this, he deals deceitfully, with his Reader, in what he affirmed of his Opinion, about Perfection: For after all this, he spends near
 twenty

twenty Pages, attempting to prove absolute Perfection ; perfect freedom from Sin ; Perfection of Grace and Holiness, even in this Life. Thus you see, that he had Reason enough to say, *That he himself had not arrived to Perfection.* In this we may believe him. And now to unfold the Cheat, which he would have put upon us, let us see what others of their approved Writers have said of this matter. *George Whitehead, Voice of Wisdom. p. 36. saith, The Righteousness that is in them is Infinite.* If true, that must be perfect. Now hear, also, what their Apostle saith, *Great Myst. p. 110. 111. 231. 271. 281.* so many times over has he affirm'd, "That they are free from all Sin ; and that it is the Doctrine of Devils, to teach that Men shall have Sin, and be in a Warfare as long as they be on Earth." The same Author said also, *p. 248. That they are Perfect as God.* And *James Naylor* said, *That he did Witness that he himself was holy, just, and good, as God himself.* *Perf. Pharisee. p. 3.* Now what a Conscience had *Robert Barclay*, to tell the World, *That by Perfection, they mean no more than what would admit of Growth !* This is the Man that says, *He came to plead for Truth. p. 2.* But what is that Man's Religion worth, that can thus prevaricate both with God and Man ? *St. Paul* affirms, that he had not arrived at absolute Perfection. *Phil. 3. 12. Not as tho' I were already perfect, but I follow after. I endeavour after it.* Yet, he says, *verse 15. As many of us as be perfect.* The Apostle had obtained the Truth of Grace ; and also a greater measure of Grace and Experience, than some other Christians ; thus he was come to be a Man, in understanding ; so
the

the same *Greek Word* is used, *1 Cor. 14. 20. Heb. 5. 14.* But he had not arrived to perfect Grace and Holiness, so as to be free from the very being of Sin. Nor will many Scriptures, urged by the *Quakers* to this Purpose, serve to prove the Point for which they bring them. I will give you two Instances, and they shall serve for the present. *Job 1. 1. He was a perfect Man*, that is, as the next Words explain it, *Upright*, or *Sincere* with God; one that had the *Truth of Grace* in his Heart; and had obtain'd a greater measure than some others. Yet he was not so perfect as to be free from Sin and Corruption; this is clear from the Words of *Job* himself, *Chap. 9. 20, 21. If I say I am perfect, my own Mouth shall prove me perverse. How is that? Chap. 3. 3. He cursed the Day in which he was born. And Chap. 6. 8, 9. He rashly wished, in a Passion, that God would cut him off and slay him.* Another Proof which they bring, to prove their Doctrine of Perfection is, *1 Kings 15. 14. Asa's Heart was perfect with the Lord all his Days.* But that cannot be intended of his being free from Sin, and perfect in Grace and Holiness: For it is said of him, *that he took not away the High-Places*; that argued his want of Zeal for God, and his Worship. Besides, he robbed the Temple of God, of the Gold that had been dedicated to the Lord; and gave it to the King of Syria. Moreover he was wroth with the Prophet of the Lord, for his Faithfulness, and put him in Prison wrongfully. And even in his Sicknels, he sought not to the Lord but to the Physicians. I think that these Charges, laid against him by God himself, will abundantly prove, to any in their Senses, that King *Asa* was not a perfect Man, in the Sense of the *Quakers*.

C H A P. VII.

Of Women's Speaking in the Church.

ROBERT Barclay argues for Women's Speaking in the Church, from *Gal. 3. 28.* where it is said, *That Male and Female are all one in Christ, p. 328.* That shews us that Women as well as Men may be *Members* of the visible Church; but it is weak and ridiculous to bring it to prove that Women may be *Ministers* in the Church, as well as Men. *Sol. Eccles.* in his Letter to *John Story*, affirm'd, *That Women's Speaking is a great Ordinance, which Christ Jesus set up in his Church.* — Is it not very strange, that he should assert such an Untruth, directly contrary to the Word of God? How can any one depend upon any thing that such a Man shall say? But when we ask them, when did Christ appoint Women to speak in the Church? Or how do you prove it? They answer, *We witness it.* — But We cannot take their Witness in this Matter; because the Word of God plainly forbids it. And We are sure that the *Witness of God is greater than theirs.* *1 Cor. 14. 34, 35.* *Let your Women keep Silence in the Churches: For it is not permitted unto them to speak; but they are commanded to be under Obedience, as also saith the Law. And if they will learn any thing, let them ask their Husbands at home: For it is a Shame for Women to Speak in the Church.* — And in verse 37. the Apostle says *The things that*

I write unto you are the Commandments of the Lord. Thus Women's Speaking in the Church is again forbidden, 1 Tim. 2. 11, 12. *Let the Woman learn in Silence, with all Subjection: But I suffer not a Woman to teach, nor to usurp Authority over the Man; but to be in Silence.* Now let us observe from these two Texts, these Parts.

I. The express Prohibition: St. Paul, with the Authority of an Apostle, utterly forbids Women's Speaking in the Church; which he repeats, in a great variety of Expressions, *I suffer not a Woman to teach; Let her learn in Silence; Let your Women keep Silence; It is not permitted to them to Speak; It is a Shame for Women to Speak in the Church.* Would he have said all this, if it had been an Ordinance of Christ? Or did not he know it to be an Ordinance of Christ? That's easily answer'd.

II. He asserts, that what he deliver'd, in forbidding Women to speak in the Church, was not of himself, but was the command of God. *They are commanded to be under Obedience; as also saith the Law.* The Apostle affirms here, that Women's Speaking in the Church was forbidden under the Law, and so it is now, ver. 37. *What I have written are the Commandments of God.*

III. The Apostle argues, that by Women's Speaking in the Church, they subvert the Order of Nature; for God has set them in Subjection to the Men; and commanded them to be in Obedience; but by Speaking in the Church, they usurp Authority over the Men. The Apostle calls them Usurpers; and that is, such as take

to themselves that which does not belong to them.

IV. The Apostle also asserts, that Women's Speaking in the Church is a shameful Practice. *It is a shame for Women to speak in the Church.* If it be enquired wherein is it Shameful? The Answer may be gathered from the Apostle's own Words.

1. That it is a Practice without a divine Precept. And therefore, the God of Ordinances, may say of that pretended Ordinance, *who hath required these things at your Hands?*

2. It is a Practice contrary to express Command; for God has commanded them *to keep Silence*, and not *to speak*, or teach in the Church.

3. It is Shameful even to their Men, to sit and hear the Women usurping Authority over them, and pretending to teach them, whereas the Women ought to be Learners, and to learn in Silence. See now how differing the Spirit, in the Apostle Paul, speaks from the Spirit of the Quakers: The Apostle says, *That it is forbidden; and that it is shameful for a Woman to speak in the Church.* The Quakers say, that it is *an Ordinance of Christ*, which he has set up in his Church. Nothing can be more false. Our Lord Jesus Christ chose above eighty Ministers himself to preach the Gospel; but there was not one Woman among them all.

Objection, There were Prophetesses mention'd both under the Old and New Testament.

Answer, But these never put themselves in the Place of the Priest, under the Law; or
of

of the Apostles and Ministers of Christ, under the Gospel. There was but one such Prophetess some times, in several hundred Years; and what is this to the *Quakers* allowing any Woman to speak, that has a mind to it? Let any one search and look from the Creation till now; God never appointed Women to teach in the Church.

Objection, Phi. 4. 3. Help those Women that laboured with me in the Gospel. There, say they, is a plain Proof, that Women did preach the Gospel, for they laboured with the Apostle in the Gospel.

Answer, Whatsoever is intended in this Expression, labouring in the Gospel, must not be interpreted, to contradict other Scriptures, dictated by the same Spirit; that we may all safely grant: For, tho' the Spirit of the Quakers often contradicts its self, yet the Spirit of God never did so. Now to answer more particularly; Women labour in the Gospel;

1. When they endeavour to further the Gospel-Ministry in their Families, by instructing their Children and Servants, or any others of their Family, by calling them to give an Account of what they remember, or helping them better to understand it. As *Aquila and Priscilla, Acts 18. 26. They took Apollos to their own House, and instructed him in the way of the Lord more perfectly. Thus, that good Woman was a labourer in the Gospel.*

2. Women, as well as Men, may be said to labour in the Gospel, by endeavouring to bring as many as they can under the Hearing of it,
as

as *Cornelius* did, *Acts* 10. 24. He called together his Kinsmen, and near Friends. And so did that good Woman labour with Christ, in the Gospel, *John* 4. 29. When she went and invited the Men of the City to come and attend on his Ministry; telling what his Word had been to her own Soul; *Come, see a Man that told me all Things that ever I did.*

3. Women labour in the Gospel; when they help it forward, by ministring to the Necessities of the Ministers of the Gospel; and to the Necessities of the Saints.

4. And by striving together for the Faith of the Gospel, which the Apostle mentions, *chap.* 1. 27.

5. By their fervent Prayers to God for Assistance for the Preacher, and Success of his Ministry.

6. By their humble, holy, and heavenly Conversation: For that's one way, whereby the good Women may, and ought to labour in the Gospel. *1 Pet.* 3. 1. *That if any are not won, to Faith and Obedience, by the Word, such may be won by the Conversation of the Wife.* Thus good Women, as well as other Christians, are Fellow-helpers to the Truth. As *Gaius* also is said to be by his kind Entertainment of those that went forth to preach the Gospel. Yet, it would be weak enough for any to gather from thence, that *Gaius* was a Preacher also.

Objection. We read *Acts* 21. 9. That *Philip the Evangelist* had four Daughters that Prophecy'd.

Answer. They Prophecy'd, that is, they had the Gift of fore-telling Things to come; and so the
Greek

Greek Verb signifies. It is not said they *Spake in the Church*, for that was expressly forbidden, as I have shewn before.

You may see the Craft of the *Quakers*, when they would plead for Women's Speaking in the Church, then they affirm, that it is an *Ordinance of Christ*; tho' it is positively forbidden. But they will not admit of the Ordinances of Water Baptism, and of the Lord's Supper, tho' they are plainly commanded by Christ. This is not fair dealing. Had St. Paul said as much against either of these Ordinances, as he has done against *Women's Speaking in the Church*, and said, "I suffer none to Baptize with Water, or to Eat the Lord's Supper; for it is shameful to do it, and Christ has forbidden it." The *Quakers* would have made Noise enough of that, if we had contradicted his Direction. Tho' we trust we should have given them no occasion for it.

C H A P. VIII.

Of Silent Meetings.

THE *Quakers* hold their Silent Meetings to be one, if not the principal Part, of God's appointed Worship. And Robert Barclay calls this waiting upon God in themselves. p. 358. Our Work and Worship, is to wait upon God, in ourselves. Observe, he does not say, our Worship is to wait upon God, in his own Ordinances;
or

or to wait for divine Influences from Heaven; but to wait upon God, in our selves. And together with a multitude of Words, too many to be here repeated; p. 385. he brings several Texts of Scripture to prove them to be agreeable to the Mind of God. As, *Job 2. 13.* [It is spoken of *Job's Friends*] *So they sat down with him upon the Ground, seven Days and seven Nights, and none spake a Word unto him; for they saw that his Grief was great. Here, said he, was a long Silent Meeting.* And so it was indeed. But would any Man that had a Grain of Sense, think that this would prove Silent Meetings to be an Ordinance of God? Which he brought it to prove, or nothing. For *Job's Friends* did not come thither to *Worship God*, but to *Comfort* an afflicted Friend. Had *Robert Barclay's* Heart been as sound, as his Head was long, he could not have brought this Text to prove his Point; which he knew would never do it. This is another Instance of his Knavery. If he had read but two Verses before, he might have learnt, what *Job's Friends* came to him for. *ver. 11. They had made an Agreement, both to mourn with him, and comfort him.* Another Text he brings to prove their Silent Meetings, to be a part of God's appointed Worship is, *Ezek. 20. 1. and chap. 14. 1. And it came to pass, in the seventh Year, in the fifth Month, the tenth Day of the Month, that certain of the Elders of Israel came to enquire of the Lord, and sat before me.* But let it be observed, that these were only the *Elders*; but where will *Robert Barclay* find a Scripture for the Common People. I answer a Fool according to his Folly. But by his bringing this Scripture, to prove his

his Silent Meetings; it may be taken ill, if we don't grant him, that these Elders were *Quakers*; tho' we confess, we did not know so much before: But there is one Expression that makes us incline to grant that they might be *Quakers*; for God told the Prophet, *These Men have set up their Idols in their Heart.* Ezek. 14. 3. Might not that be the chief Idol, of the *Light within*? But let us hear how pleasing, both they and their Silent Meeting were to God, the searcher of Hearts. Chap. 20. 2, 3. *Then came the Word of the Lord to me, saying, Son of Man, speak unto the Elders of Israel, and say unto them thus saith the Lord God, Are ye come to enquire of me? As I live, saith the Lord God, I will not be enquired of by you.* There you see that God rejected them. And is it not to be admired, that Robert Barclay should take them into the Number of *Quakers*, when God had rejected them? This is his proof of Silent Meetings, to be an Ordinance of God. And yet, see the Man's usual Sincerity; he saith that he had proved the Point, from Scripture; *that Silent Meetings are a Part of divine Worship.* Does his Religion need such underhand Dealings? But he was no Fool; he knew that these Texts could not prove any Part of divine Worship at all; for these, neither of them, came to Worship God. But I leave him, I am not to be his Judge, nor he mine. Truth will stand by it self; but *no Lie is of the Truth.* I shall ever suspect that Religion, that needs Falshood to support it.

C H A P. IX.

Of not Praying without the immediate, sensible Impulse of the Spirit.

WE own that Christians, even the best of them, need the help of the Spirit of God, in Prayer; as *the Spirit of Grace, and of Supplication*; and God has promised it under that Character, *Zech. 12. 10.* And we are directed to pray *in the Spirit, Jud. 20.* We need the assistance of it, to shew us our Wants, to warm our Affections, and to draw out the Heart to the Exercise of Grace. And that's the most acceptable and comfortable Prayer, wherein the Spirit of God most interests himself. But it does not follow from thence, that it is not our Duty to pray, unless we enjoy the sensible Assistance of the Spirit of God, to carry out the Soul, with more Enlargement and Comfort, to the Duty: But when the Soul does not find such Assistance as it supposed it had at another Time, yet the daily Duty of Prayer should go on; and we find the People of God have ever done so. *Psal. 51. 8. Make me to hear Joy and Gladness, that the Bones which thou hast broken may rejoyce.* There he prays for the Comforter, and does not omit Prayer till he comes. *So ver. 12. Restore to me the Joy of thy Salvation, and uphold me with thy free Spirit.* There again, he prays for the Spirit, and does not omit Prayer, till the Spirit comes. Again, *Psal. 80.*

18. *Quicken us and we will call upon thy Name.* Wherein we may observe his Concession, namely, that if God would quicken him, that would be the best Prayer. But he would not omit Prayer, till that quickening should come; but he prays for it, and so should we. Were we to follow their Notion close, it would amount to thus much; that we must not pray for God's return, till he is actually come; and we must not pray for any needful Grace, till God shall please to give that Grace. This is directly contrary to the Scriptures; *Hos. 5. 15. I will go, says God, and return to my Place, till they acknowledge their Offences, in their Affliction, they will seek me early.* Not after, but in their Affliction. But it may be worth while to enquire, whether there is not a secret Aversion, in the Heart, to the Duty of Prayer? The reason of this enquiry is, because few of the *Quakers* pray in their Families; as if there were no Family Sins to confess, and ask Pardon for; no Family Mercies to pray for; or no Favours to offer Thanks for: What, does not the Spirit of God, nor the Light within move you to Prayer! I know that some pretend to pray within, but the Thoughts of the Heart are not all that God calls for, but *Words* also. *Hos. 14. 2. Take with you Words, and turn to the Lord, say unto him, take away all Iniquity, and receive us graciously; so will we render the Calves of our Lips.* That is the *Words*, which they were bid to take with them, when they were going to pray to God. So, *Sol. Song. 2. 14. They are the Words of Christ to his People, Let me hear thy Voice.* I am sure that the Spirit of God does not dwell in that Soul,

that does not see the necessity of Prayer ; or has an Heart-Aversion to it. And I am sure, that one who has the Truth of Grace in his Heart, can go more contented without a Meal for his Body, than without Prayer. Is he born from Heaven ? Then he must breath towards Heaven. *Acts. 9. 11. Behold he prayeth.* He is without Spiritual Life, if he does not pray. We are bid to *pray always, and to pray without ceasing.* And the Word of God ranks those Families among *Heathens*, that live without Prayer. *Jer. 10. 25. Pour out thy Fury upon the Heathen that know thee not ; and upon the Families that call not upon thy Name.* There is one Text more, which shews us, that the People of God ought to pray, even when they want the sensible Influences of the Spirit of Grace. *Sol. Song. 4. 16. Awake, O North-wind, and come thou South, and blow upon my Garden ; that the Spices thereof may flow out.*

C H A P. X.

Of Inspiration, and the Spirit of Prophecy.

I Have heard much more of this some Time past, than of late ; I am really glad that they grow wiser, or more cautious in that Matter. Yet having had lately a few hints of the Relicks of that Folly, I shall shew the Mistakes of some, that pretended to it, that others may beware. *George Fox* saith, “ That *Quakers* in
“ general

“general [pray observe that, he speaks of it as a common Gift, among that People] are “in the same Power, Understanding and Knowledge, and immediate Revelation from Heaven, that the Apostles were in.” *Great Myst.* p. 242. Will the generality of the *Quakers* hold this as a Truth? Are they indued with the same Power from on high, as the Apostles were? Have they like Understanding and Knowledge? Can they Speak all other Languages; as the Apostles could? Surely no: How false as well as vain, is this Boast. And in p. 89. He says, “Quakers have a Spirit given them, “beyond the Fore-fathers, that they can discern, who are Saints, and who are Devils and “Reprobates, tho’ the Persons should speak never a Word to them.” And *Edward Burroughs* asserts the very same thing, in his Epistle to that Book, p. 7. and in his own Works, p. 862. Thus they set themselves in the Place of God, the Searcher of Hearts, and Trier of the Reins. But do their Disciples believe them? I doubt the poor Men did not know themselves. *George Fox* told *Mr. Nichols* of *Carlisle*, Thou art an Hypocrite. *Mr. Nichols* said, Dost thou know my Heart then? *George Fox* answer’d, Yes I do. *Mr. Nichols* said, Dost thou know my Name? *George Fox* answer’d, I know by that Question that thou art an Hypocrite. Now, said *Mr. Nichols*, is it not manifest that thou art an Impostor, for thou pretendest to know my Heart, and canst not tell my Name?

James Naylor said, He wonder’d that God should reveal any thing to *William Cole*, and should not tell him of it. *Perf. Pharisee.* p. 4. Such Familiarity,

rity, he pretended he had with God ; that God did nothing but what he revealed to him.

William Penn pretended to prophesy ; he said to Mr. *Hicks*, " So sure as the Lord liveth, I testify to thee, from the Lord's living Spirit, if thou dost not desist, and come to Repentance, the Lord will make thee an Example of his Fury, and thy Head shall not go down to the Grave in Peace. If thou diest the common Death of all Men, then the Lord hath not spoken by me." But he was found a false Prophet, in every particular. I my self, with a thousand more Witnesses, heard two Quakers at *Bristol*, a Man and Woman, prophesy the Destruction of the City : *Yet thirty Days and this great City shall be destroy'd.* But I never heard a Word of the Accomplishment of their Prophecy ; tho' it's now above thirty Years ago. In the same City, a Quaker came into the Meeting, late of Mr. *Bury*, and call'd to the Minister ; *John Weeks*, I have a Message to thee from the Lord God. The Minister, not willing to be further disturb'd, said, " Friend, I wish thou would'st henceforth believe, that thou and thy Friends are deluded by the lying Spirit : For, if God had really sent thee with a Message to *John Weeks*, he would not have sent thee hither to Day : I am not *John Weeks*, as all this Auditory know : And God also knows that *John Weeks* is many Miles from hence, engaged, I hope, in the Lord's Work." Then the Quaker softly went out without confessing his Mistake. I have many Instances of the same Delusion, but will not fill this Book with such ungrateful Entertainment.

C H A P. XI.

Of Baptism.

THE *Quakers* utterly reject the Ordinance of Water-Baptism, set up, by our Lord Jesus Christ, in the Gospel Church, which he design'd also, to be continued to the *End of the World*. But *Robert Barclay* says, "That Water-Baptism, is not the true Baptism of Christ. p. 418, For, saith he, the true Baptism is, baptizing with the Holy Ghost: Water-Baptism was *John's* Baptism, and that was but a Type of Baptizing with the Spirit, or with the Holy Ghost." We are willing that the Word of God should decide the matter, in Controversy between him and us; that is, Whether *Water-Baptism is an Ordinance of Christ or not.*

I. The first thing that we assert is, *That the Apostles were commanded to Baptize, as well as to preach the Gospel. Matt. 28. 18, 19, 20. All Power is given to me, both in Heaven and in Earth. Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things, whatsoever I have commanded you; and lo, I am with you alway, even to the End of the World.*

II. That baptizing with the Spirit, or with the Holy Ghost, could not be intended in that Command:

Command: For then it would follow, that the *Change of the Heart*, lay in the Power of the Minister; but that is entirely the *Lord's Work*. Ezek. 36. 26. *A new Heart will I give you, and a new Spirit will I put within you; and I will take away the Stony Heart out of your Flesh, and will give you an Heart of Flesh; and I will put my Spirit within you, and cause you to walk in my Statutes, and keep my Commandments and do them.* There are three things to be here remark'd.

First, That all Men have not the Spirit of God in them by Nature; It is here promised as one Blessing of the Covenant of Grace: God does not speak as if they had the Spirit already; and bid them to take heed to that Spirit, which they had by Nature; but makes a Promise of giving to them, and of putting within them, what was not there before.

Secondly, The Baptizing with the Holy Ghost; or which is all one, receiving a new Heart; a new Spirit; and an Heart of Flesh; and having the Spirit of God put in them; is five times repeated, within the compass of that one Promise; that it is God himself, that must do this for any Soul.

Thirdly, That where God has baptized any with the Holy Ghost; or, which is the same thing, when he has put his Spirit within them; it even inclines them to keep his Ordinances. Observe the close Connection between the Grace given, and the Fruit of the Gift. I will put my Spirit within you, and cause you to walk in my Statutes, and keep my Commandments and do them. Here's a Rule for the Quakers to judge, whether they have the Spirit, and true Grace of God,

God, or no ; if they have that Spirit, which God gives, it will lead them by *the Way of the Word and Ordinances* of God : on the contrary, if their Spirit carries them from the *Statutes and Ordinances* of Christ ; it is not the Spirit of God, but the Spirit of *Delusion*.

III. That *Water-Baptism* was what the Apostles practiced in the Churches, and Families where they preach'd the Gospel. And when the Holy Ghost was already given, there they baptized with Water. *Acts 10. 44. While Peter yet spake these Words, the Holy Ghost fell on all them which heard the Word.* There you see that they were baptized with *Christ's Baptism*, as Robert Barclay calls it : And so it was ; for it was Jesus Christ, ascending on high, that gave those Gifts to Men. But that is not the Question ; whether baptizing with the Holy Ghost be from Christ, or no ? But whether Water-Baptism, be an Ordinance of Christ ? And accordingly practiced by the Apostles. Now let us look again to, *Acts 10. 47, 48. Then Peter said, can any Man forbid Water, that these should not be baptized, which have received the Holy Ghost, as well as we ? And he commanded them to be baptized in the Name of the Lord.* Now will Robert Barclay think himself better able to determine, what was the Mind of Christ, in his Command about Baptism, than the Apostle Peter ; who sat under the Ministry of Christ ; and was chosen by him, to be a Preacher of the things pertaining to the Kingdom of God : and one of the three Favourites, that were with him in the holy Mount, at his Transfiguration ; and also conversed with him forty Days after his

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Resurrection

Resurrection from the Dead? You see, that
 holy Apostle, tho' he saw that God had bap-
 tized the Gentiles *with the Holy Ghost*, yet he
 baptized them *with Water* also. So, *Acts 8. 36.*
 the Eunuch was baptized with Water after he
 believed; and had been baptized with the Holy
 Ghost [unless they will allow that it is possible
 for a Man to believe in Christ, and yet be
 destitute of the Spirit of Christ.] And, *Heb.*
10. 22. The Apostle tells us, that Christians
 should take Care to observe *the outward Sign*,
 as well as the *inward Grace*; in these Words,
Let us draw near with a true Heart, in full as-
urance of Faith, having our Hearts sprinkled from
an evil Conscience [there's baptizing with the
 Holy Ghost,] and our *Bodies washed with pure*
Water. [there's the Ordinance of Water-Bap-
 tism.] So far the Case lies plain. Some of
 the *Quakers* have confess'd, "That the Apostles
 " did baptize with Water; but they did it,
 " because they had been nourished up in the
 " School of Ceremonies, and knew not how
 " to leave them." But this is trifling: If the A-
 postles had still practiced Circumcision, then
 there had been some Colour for that Saying;
 but the Apostles were *not nourished up*, in the
 Exercise of Water-Baptism; that Ordinance was
 but just instituted: For they knew nothing of
 it, till the beginning of Christ's Ministry, which
 lasted but between three and four Years. See
 what poor Shifts they are forc'd to make, that
 forsake the written Word, and slight the Or-
 dinances of Christ. I once read in a *Quakers*
 Book, [but cannot call to Mind who was the
 Author] concerning the Baptism of *John*; in-
 timating, That he did not *use* any Water
 more

more or less, in Baptizing: For, said he, "For signifies River, and Dan signifies Judgment: So that if you put both these Words together, it will amount to no more than this; that John baptized in the River of Judgment." O what childish Stuff is here! Yet they think it worth while to Publish it to the World. By this, I understand, that he affirms, John only inform'd their Judgment, in such things as they were Ignorant of before. Thus do they err, not knowing the Scriptures. John himself says, That he did use Water in his Baptism, Matt. 3. 11. *I baptize with Water.* And again, John 1. 33. he saith plainly, *God sent me to baptize with Water.* And John's Baptism, and the Baptism that the Apostles used in the Churches, were the same for Substance. They were a Sign of our need of *Washing in the Blood of Christ that cleanseth from all Sin.* This is one Ordinance that must continue in the Church to the end of the World; or else those Words stand for little; *Lo, I am with you alway, even to the end of the World.* That Promise was not made only to preaching, but to baptizing; provided Men keep close to the Institution of Christ.

Now to close this Chapter; supposing the Quakers to be right, in their Supposition; that Water-Baptism, is not the Baptism of Christ. Then the Apostles either had not so much Knowledge as the Quakers have; or else were not so Faithful to their Lord and their Trust as the Quakers are? I think it argues great Pride and Insatiation for any to assert it. Yet some have said, that they believed the Apostles were faithful; "But they are carnal

“ in their Day, and had not arrived to that
 “ Light, that Quakers have, since, attained
 “ to.” All that I shall say to such proud
 Souls, is this, that there is little hope of their
 learning, who think themselves more knowing
 than all the World besides. What do we pre-
 tend to do? To teach Man that are *wise in*
their own Conceit? Men that think themselves
 wiser than those that were inspired with the
 Holy Ghost? Surely such Men are not yet taught
 of God.

C H A P. XII.

Of the Lord's Supper.

ROBERT Barclay says, *Men are not ty'd to*
the Ceremony of breaking of Bread. p. 453.
 We see that the Quakers are not so; for no
 Gospel Precepts will tie them. They say, at
 least, in Practice, *Let us break his Bands asund-*
der, and cast his Cords from us. But to take
 him in his own Sense, he confesses, “ That
 “ the *Corinthians* did observe the Lord's Sup-
 “ per; but they did it, only as other Men
 “ observed a Day, that some others did not;
 and then attempts to make some believe “ that
 “ Jesus Christ only charged them, that as of-
 “ ten as they eat Bread and drink Wine at
 “ their own Tables; they should remember him;
 “ even in eating and drinking their common
 “ Food.” Here again, we shall see, that he
 has run into very great Absurdities; for our
 Lord

Lord Jesus Christ gave them a Command to Eat and Drink, as well as to Remember him, in eating and drinking. Now, did ever any Man, in Health, and in his Senses, need a Command from God to eat and drink! Besides, what can be the reason, why any one should be commanded to *examine himself*, before he is allowed to eat his common Food? And in what Sense do Men shew forth the Death of Christ till he come, in eating and drinking their common Food? And how is the Bread, at our common Table, the Body of Christ? Or how can the Wine at our own Table, be the new Testament in the Blood of Christ? And how are Men said to discern the Lord's Body; in eating and drinking at their own Table? And upon what account is a Man in danger of being Guilty of the Body and Blood of the Lord, in eating his common Food?

You see the many and great Absurdities that the Quakers run into, by casting away the Rule of the Word. Our Lord Jesus Christ, not only gives a charge to his Disciples, at the first Supper, that they should *do this*, till he come; but repeated his Charge to the Apostle Paul; which he also leaves with the Corinthians, 1 Cor. 11. But Robert Barclay, p. 457. calls the Lord's Supper a carnal Ordinance; and there goes on to shew, "That eating and drinking Bread and Wine, is a natural Act; and is for the service and nourishment of the Body, but adds nothing to the Soul." This is a wonderful Discovery, indeed! that our common Meals are design'd for the nourishment of the Body. But, the Design of that Ordinance is to Strengthen the Soul, thro' the Acts

Acts of the *Mind*, upon things that are invisible; that is by the Eye of Faith beholding; the Hand of Faith receiving; and the Mouth of Faith, feeding upon Christ and his Benefits, as the matter of that Spiritual Feast: So the Believer has nourishment for his Soul, and growth in Grace. And this was required even of the *Jews*, while they feasted upon the Sacrifices; and in eating of the Passover.

But *Robert Barclay* goes on trifling, and says, p. 478. *That do this till I come, is till Christ is risen in the Heart.* Poor Man! he is to be pitied for his Dotage; or abhorred for his Knavery: For will it not follow, naturally, from this Assertion, "That while Men remain in their natural Estate, and void of Grace, or while they are Unbelievers, they are to eat the Lord's Supper; but as soon as Christ is risen in their Hearts, that is, as soon as they are Believers, they must lay aside this Ordinance?" So that, according to this Doctrine, the Ordinance of the Lord's Supper was appointed for *Unbelievers only*. Are they the fittest Persons to discern the Lord's Body? Can these eat and drink worthily? Or eat and drink in Faith and Love? Can these be the Persons that Christ spake to; *Eat, O Friends, drink abundantly, O beloved.* But I might carry *Robert Barclay's* Reasoning a little further; that it will naturally follow, from it; "That as soon as Christ is risen in the Heart, Men must leave off eating and drinking their common Food: For he hath said, That the Direction of Christ and the Apostles respected only our common Food." And here he says, that this must be left off as soon as Christ is
risen

risen in the Heart. Again, this Absurdity will fairly follow from his wild Notion ; *That Christ was not risen in the Hearts of the Apostles, at that time they themselves observed the Ordinance of the Lord's Supper.* Which, it is manifest, they did, long after Jesus Christ was gone to Heaven ; and also gave Commandment to all the Churches to do the same.

C H A P. XIII.

The Conclusion.

NOW, my Friends, I hope you see what Reason there was, for our Lord to leave this Charge with you ; *Watch and Pray that you enter not into Temptation. The Time will come when they shall say, lo, here is Christ, or lo, he is there ; but go not after them.* Satan, sometimes, transforms himself into an *Angel of Light.* As such he is now gone forth deceiving many ; and with great Subtilty, spreading his poisonous Doctrines, under a pretended shew of more Spirituallity in Doctrine and Worship ; and he chooses Men most proper to do his Work. *We are not Ignorant of his Devices.* If he would raise Persecution against Christians, then he commonly Employs some of the Vilest of Men ; but if he would secretly Poyson them with false Doctrine ; then, to credit his Cause, he makes use of Men of Learning and Parts ; or of unblemished Lives, such as are honest,

nest, sober, and free from the common Vices of the Times. And truly Men had need to do all that is lovely, and a thousand times more and better too; if after all, they trust to their own doings, and hope to get to Heaven, by *Works of Righteousness that they have done.*

Men may be of any Religion, it never hurts the Kingdom of Satan, if he can but perswade them to leave *Jesus Christ* out of it. Or they may be as religious as they will, provided they trust to, and depend on their own Works: That Religion will never hurt the Kingdom of Satan, that carries a Man unto himself, instead of leading him out to Christ for Hope of Salvation.

Take heed, that you do not fall into the Temptation of *slighting the Word of God*, as the Quakers do; but use it, as the *Only Rule* of Faith, Worship, and Life. And take heed, that you do not *slight the Ordinances of Christ*, as they do; but use them with Reverence, as God's appointed means of Grace; and look to him for his Blessing with them. And have a care of slighting Christ, who is at the right Hand of God; as many of the *Quakers* have done; but honour him; for God expects, that all Men should honour the Son, even as they should honour the Father: That is, by Believing in him, submitting to his Righteousness and Government, by imitating him in Life, as your Pattern; and by praying to him, and praying to the Father in his Name; and by giving him the Glory of all the good you do, or receive, or hope for.

And now, I appeal to the Searcher of all Hearts, that I have not performed this Service,

vice, out of any Prejudice to the Person of any one, that may Worship among the *Quakers*. I respect them much, as they are good Subjects to the King; peaceable Neighbours; sober and free from open Vices; they may, in such things, be set for Examples to thousands; but in the great Concerns of our Souls Salvation; or in the Matters of Faith and Gospel Worship, I must take the Liberty to speak according to the Word of God; which I heartily own, is the sole Rule of my Faith and Worship. What sort of Christians must we esteem such to be, who hardly hold one Article of the Christian Faith? who slight the Word of Christ, and the Preaching of it; who deny the Person, the human Nature, and Offices of Christ; who trust not in his Death and Merits for Salvation; that utterly reject the Sabbath and Ordinances of Christ; that teach Men to patch up a Righteousness of their own doings, and to build upon the Covenant of Works, and not upon the Covenant of Grace: That teach Men *to mind no more of the Scriptures, than they Experience within themselves*. By this means, almost all the Bible is render'd Useless, at once: For it would shut out all the History of the Bible; the excellent Account of Creation and Providence; and all the Prophecies and Promises of the Word of God; the Birth, the Life, the Death and Resurrection of Jesus Christ; and the last Judgment, Heaven and Hell. According to their Doctrine, we must not concern our selves about these things; for we have not experienced them within our selves; for many of them are past; and the rest are things to come. O the sub-

tilty of Satan, the Enemy of Souls, and of our holy Religion!

Upon the whole, their Scheme is calculated to sap the very Foundation of Christianity: Therefore tho' I heartily respect Men of that Perswasion, on many accounts, yet I utterly abhor such Doctrines as reflect Dishonour upon our Lord Jesus Christ, who is our only Hope, and our highest Honour and Glory; our all in all.

Now to God, only Wise, and our Saviour, be Honour and Majesty, Glory and Power, both now and for ever. Amen.

F I N I S.



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